The DIVINE LIFE

MARCH
1946
Vol.—VIII
No.
3

PUBLISHED BY :
THE DIVINE LIFE SOCIETY
P. O. ANANDA KUTIR, RIKHIKESH (HIMALAYAS)

FOUNDER—Sri Swami Sivanandaji Maharaj.

Annas Five.

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DIVINE LIFE SOCIETY BRANCHES

All the branches of the Divine Life Society are requested to send their affiliation fees of Rs. 5 to the Head Office early. In line with the Sadhana requisites provided for the individual members on payment of an admission fee of Rs. 5, every branch affiliating itself with the Head Office of the Society is supplied free with a cabinet size of Sri Swamiji Maharaj's photo and a copy of the Divine Life Magazine for one calendar year. Further all leaflets, either printed by the Head Office or received from various other sources are equitably distributed to all affiliated branches according to the number available. This supply is made on a further payment of Rs. 5 to cover postage and other incidental charges These leaflets include, booklets, photo-prints, pictures, placards, wall-posters etc. The following eighteen branches have paid the affiliation fee for the year 1946 and have been supplied with such articles. Theses branches are also requested to send Rs. 5 towards forwarding charges apart from the affiliation fee paid by them.

1. Aligarh; 2. George Town, Madras; 3.Berigai; 4. Madura; 5. Ahtoor; 6. Sukkur; 7. Trichinopoly; 8. Jamshedpur; 9. Seydunganallur; 10. St. Thomas Mount, Madras; 11. Tasker Town, Bangalore. 12. Erode; 13. Fyzabad; 14. New Delhi, 15. Karachi; 16. Barh; 17. Negapatam; 18. Tindivanam.

All other individuals, Bhajan groups, Yogic institutes and other organizations may well affiliate themselves with the Divine Life Society to effectively propagate the ideals of synthetic Yoga comprising of Karma, Bhakti, Raja and Gyana.

A CALL TO THE HEADS OF INSTITUTIONS

The importance of moral instructions and enactment of spiritual dramas is very much realized by the authorities of public instruction and is of late given an unprecedented momentum. Fiction and dramas of fictitious character are pastimes without any cultural benefit either to the actors or to the audience. The cosmic equilibrium can be restored only by the spiritual rejuvenation of the young folk all over the world. Principals and Headmasters are requested to come forward in this movement and build up the conduct and character of the boys and girls entrusted with them, by training them in the spiritual path.

The following books* are recommended for this purpose and can be had of the "Divine Life Society, Rikhikesh" and at the following places: (1) The S. P. League, Calcutta; (2) Sri M. S. Jegannathan, 171, Ramakrishtopore Lane, Howrah; (3) Messrs. P. K. Vinayagam & Co., Broadway, Madras; (4) Messsrs. Ramakrishna & Sons, Lahore; (5) All bookstalls of Messrs. Higginbothams and A. H. Wheelers, (6) Vedic Centre, Durban; (7) Divine Life Society Branch at Nairobi (Br. E. Africa); (8) Messrs. Luzac & Sons, 46, Great Russell Street, London.

It is hoped that every reader will make it a point to introduce or even present a copy of each of these books to the neighbouring school, college, library or other institutes.

*Students' Success in Life; Practice of Brahmacharya; Philosophical stories; Brahmacharya Drama; Aphorisms; Light, Power and Wisdom; Divine Life Drama; Stories from Mahabharata; Stories from Yogavasishta; Lives of Saints.

MAHA SIVARATRI

Sivaratri, also referred to as Maha Sivaratri, is the most important and the greatest of festivals sacred to Lord Siva. This year's Sivaratri falls on the 2nd of March. The name signifies the " night of Siva ". The ceremonies and worship take place chiefly during the night. This is a festival observed in honour of Lord Siva. People observe a strict fast during the day. Some do not take even a drop of water. They keep vigil at night. The Linga is worshipped throughout the night with chanting of the Rudri and Abhisheka of various sorts such as milk, curd, panchamrita and rose water. Archana is done with *Bael* leaves. Bael leaves are very sacred and specially pleasing to Lord Siva. The Lord is profusely decorated with beautiful flowers and adorned with sandal and Bhasma.

Pilgrims flock to the places where there are Siva temples. Hymns in praise of Siva, such as " Siva Mahimna Stotra " of Pushpa Danta, "Siva Tandava Stotra " of Ravana, etc. are sung with great fervour and devotion. People repeat the Panchakshara Mantra " OM Namah Sivaya ". He who utters the names of Siva during Sivaratri with perfect devotion and concentration is freed from all sins. He attains Siva Loka, the region of Lord Siva and lives there happily. He is liberated from the wheel of births and deaths.

In the Santi Parva of the Mahabharata, Bhishma refers to the observance of Maha Sivaratri by King Chitrabhanu, in the course of his (Bhishma's) discourse on Dharma, while resting on his bed of arrows.

King Chitrabhanu of the Ikshvaku dynasty (ruling over the whole of Jambudwipa) and his wife were observing a fast on the day of Maha Sivaratri when the Sage Ashtavakra came on a visit to the court of the King.

The sage asked : " O King ! Why are you observing fast to-day ? King Chitrabhanu, who had the gift of remembering the incidents of his previous birth, explained why he was keeping a fast on that day.

He said to the sage Ashtavakra : " I was a hunter by name Suswar in my pervious birth. I eked out my livelihood by killing and selling birds and animals. One day, I was roaming in a forest in search of animals. I was overtaken by the darkness of night. I was not able to return home and so I climbed up a Bilwa tree for shelter. I shot a deer that day but I had had no time to take it home. As I was tormented by hunger and thirst, I kept awake throughout the night. I shed profuse tears when I thought of my poor wife and children who were starving and anxiously awaiting my return. I passed the time in plucking and

dropping down the Bilwa leaves. There was a Siva Linga at the foot of the Bilwa tree. The tears and the leaves fell upon the Siva Linga. When the day dawned, I returned home and sold the deer. I got food for myself and for my family. I was about to break my fast. A stranger came to me and begged for food. I served him with food first and then I took food.

"Years rolled on. At the hour of death I saw two messengers of Lord Siva. They were sent down for conducting my soul to the abode of Siva. I learnt for the first time of the great merit I had earned by the observance of the fast on the day of Maha Sivaratri, though I did it unconsciously by an accident. I lived in the abode of Siva and enjoyed divine bliss for long ages. I am now reborn on this earth as Chitrabhanu."

When creation had been completed, Siva and Parvati were living on Mount Kailasa. Parvati once asked, "O Venerable Lord; which of the many rituals observed in Thy honour doth please Thee most?" Lord Siva replies: "The thirteenth night of the dark fortnight, Krishna Paksha, of the month of Phalgun (February-March) is known as Sivaratri, my most favourite Tithi. My devotee gives me greater happiness by strict fasting on that day than by ceremonial baths, and offerings of flowers, sweets, incense, etc.

"The devotee observes strict spiritual discipline in the day and worships me in four different forms in the four successive *Praharas* or quarters, each made up of three hours of the night. The offering of a few Bilwa leaves is more precious to me than the precious jewels and flowers. He should do Abhishek to me with milk during the first Prahara, with curd at the second, with clarified butter at the third, and with honey at the fourth and last. Next morning, he should feed the Brahmins first and break the fast after the performance of the prescribed ceremonies. There is no ritual, O Parvati, which can compare with this simple routine, in sanctity.

"Just hear, my beloved, of an episode which will give you an idea of the glory and power of this ritual." And the Blessed Lord of Kailas proceeded to narrate the story of the hunter Suswar as described above. He concluded by saying, "The hunter was able to enter my abode and ward off Death by simple fasting and offering of a few Bilwa leaves, however involuntary it might be, because it was the night of Sivaratri. Such is the solemnity and sacredness associated with the night."

Parvati was deeply impressed by the speech of Lord Siva on the sanctity and glory of the ritual.

She repeated it to Her celestial companions who in their turn passed it on to the ruling prince on earth. Thus was the sanctity of Sivaratri broadcast all over the world.

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ATMIC BOMB

Sri Swami Sivananda

Science has now nullified time and space. You can go to London from India even within thirty-six hours. What a great marvel! This earth has become very very small now. But has science really contributed to human happiness? The answer is an emphatic no, no. It has multiplied human wants and luxuries. A luxury of today becomes a necessity of tomorrow. It has made man a beggar. It has increased the restlessness of the mind. The other day an Englishman, a military officer of Meerut came to the Ashram. He was very much attracted by the quiet and serene atmosphere of Rikhikesh. I told him that he could have the same quietitude in some of the silent corners of England, in some parts of the hills. He replied, " No. There also aeroplanes ever move about above the heads. Quietitude is unknown in England."

Science has brought out destruction of the world. Now he who possesses more Atomic bombs is a mighty Emperor of the world. The secret of the Atom Bomb is in the hands of only a few American and English scientists. Now some of the scientists are still working day and night in finding out the secrets of Atomic Bomb.

The whole world is perturbed now after the invention of Atom Bomb, the latest invention of the scientists. The Atom Bomb instilled terror in the hearts of the Japanese and made them surrender in the twinkling of an eye. An Atom Bomb can burn and destroy all life, everything over a radius of several miles. The terrible flash of its explosion destroys the eye-sight even when it is seen from a distance. So powerful is this Bomb.

But there is a spiritual Bomb which is infinitely more powerful than the Atom bomb, which was invented by the sages and seers of yore. Sage Yagnavalkya and Sri Sankara, Patanjali Maharishi, Sri Dattatreya, had this bomb of infinite potency. Mira and Prahlad were in possession of this Atmic Bomb. Prahlad was dropped in fire. He was trampled by elephants and yet he was alive as he was in possession of this Atmic Bomb. Mira was poisoned. She drank the cup of poison. Her Atmic Bomb turned the poison into nectar and cobra into a flower garland. All those mystics who had God-consciousness were in possession of this mighty bomb. This Atmic Bomb is not a destructive bomb. It is a Sanjeevani bomb that can immortalise countless persons if they have a touch of it. It will infuse a new divine life and remove all fear of the Atom Bomb. It will nullify the evil effects of million Atom Bombs. This Atmic Bomb is an embodiment of the soul-force. Fire cannot burn it. Water cannot wet. Swords cannot pierce it. This is indeed a mysterious divine bomb, eternal, infinite and immortal which will make the scientists hang down their heads in shame.

This Mighty and mysterious Atmic Bomb can be manufactured in the spiritual laboratory within your heart. There is magazine of infinite power and inherent creative energy within you. Develop the divine virtues. Control the out-going senses. Purify and steady the mind. Introspect and look within. Attain ethical perfection. Get yourself established in Yama and Niyama. Meditate constantly on the Immortal Self within the one-thread soul in all beings, the one common consciousness, Sat-chit-ananda, the Immortal Essence. Now the Atmic bomb is ready. It will protect you from the Atom bomb. This Atmic Bomb needs no uranium. It is a composition of universal love, eternal life, perennial joy, everlasting peace and supreme undying bliss. Soar high in the aeroplane of meditation and drop this soul awakening Atmic bomb of eternal life everywhere, over one and all. Flood the world with these Atmic bombs of elixir of life. Let there be a shower of these Atmic Bombs.

May every one of you possess this Atmic bomb of Infinite power and eternal life! May the scientists give up their struggle in inventing Atom bombs and turn their vision inwards in finding out this glorious Atmic Bomb and become really useful Rishis, gesSa and Yogis!

PHILOSOPHY OF RAGADWESHA

Sri Swami Sivananda

Raga is like, attraction, attachment love. Dwesha is dislike, repulsion, hatred. Raga-dwesha are two vrittis that arise from the mind. They are born of ignorance or nescience. They are products of avidya. This mysterious samsara is kept up by raga-dwesha. Raga-dwesha are the two strong weapons of Maya. The individual soul is tied to this world by this strong rope of raga-dwesha.

Raga-dwesha has four avasthas or states, *viz.*, udaravastha or expanded states, vichinna avastha or hidden state, tanu avastha or attennuated state and dagdha avastha or burnt up state. The udaravastha and vichinna avastha are present in worldly-minded persons. Raga-dwesha has its full vigour or virility in the expanded state in worldly persons. It does great harm. It overwhelms the person completely. Man becomes a mere victim or prey to raga-dwesha. He has not the least control over raga-dwesha. In vichinna avastha Raga-dwesh is hidden. When you quarrel with your wife your affection or raga is temporarily hidden. She smiles and laughs. Again raga manifests. Aspirants do sadhana. They develop vairagya and cosmic love, gradually. In them raga-dwesha get thinned out. They cannot do any havoc. They may raise their head slowly when they come in contact with pleasant objects, but they are beaten down by the strong rod of viveka or discrimination and sword of vichara or atmic enquiry. In a Jivanmukta or fully doveloped yogi raga-dwesha are burnt in toto through knowledge or samadhi.

Go anywhere in the world, you will find raga-dwesha. Even on Mount Everest or Gangotri, Himalyas there will be raga-dwesha. Because man carries his vasanas with him wherever he goes. Human nature is the same in all places. *But, if you want to evolve in the spiritual path, you will have to ignore these and create your own atomosphere around you.*

There is intimate connection between Raga-dwesha, vasanas and gunas. Raga-dwesha themselves are impure vasanas that emanate from the bed of samskaras of rajo guna and tamo guna. Vasanas, samskaras, gunas and raga-dwesha are products of Maya's jugglery. One thing will assume various forms. One thing will change its colour like a chameleon. One thing will change its form like a ghost. Raga will become a vasana, a vasana will become a samskara and a samskara will become a guna. The play is very mysterious. It is very difficult, nay well-nigh impossible, to detect the workings of Maya. The Lord only, the Indweller, the Inner Ruler, knows the ways of Maya, His inscrutable Sakti. If you destroy ignorance, all the links of the chain of avidya will be broken at once, at one stroke.

The worldly man thinks of the objects of the senses and develops an attachment to these. From attachment arises desires, from desire anger, from anger delusion, from delusion confused memory, from confused memory destruction of reason, from destruction of reason he perishes. But the disciplined Self or the Sage moving among sense-objects with senses free from attraction and repulsion, mastered by the Self, attains everlasting Peace.

Wherever there is dwesha there is anger. Anger is a long-standing associate of dwesha. Fear is another friend of raga. Wherever there is raga, there is fear. Man is afraid of losing his objects of possession, as he is intensely attached to them. Wherever there is pleasure there is raga. Wherever there is pain, there is hatred. You love your wife because you derive pleasure through her and so you are attached to her blindly. You love sweetmeat or mangoes because you derive pleasure from them and so you are attached to them. You hate a scorpion because it gives you pain.

You will find the play of the two currents, *viz.*, raga-dwesha attraction and repulsion even among the lower creatures, elements, plants and planets. There is repulsion between Sun and Saturn, Sun and uranus. The friendship or attraction or affinity between sun and mars is very strong. There is strong sympathy between Saturn and Venus. Venus and Saturn are inimical towards their master Sun.

Like attracts like. A songster joins with other songsters. A poet joins with other poets. A doctor with other doctors, a rogue with other rogues, a statesman with other statesmen, a saint with other saints. Raga-dwesha is real *karma*. Trees, rivers and other objects do not constitute the world. Raga-dwesha is the real world. There is no world for that sage who has neither raga nor dwesha. The mind runs into the

same grooves cut by raga-dwesha. As soon as you get up from bed, the raga-dwesha begins to play. You take tea, put on your suit and hat and begin to do the same actions of eating, etc., again and again. You are a mere toy in the hands of raga-dwesh. But those who do self-analysis, introspection and meditation, go above raga-dwesha and attain eternal bliss and immortality. Through raga you love a man or a woman, you favour some; through dwesha you hate a man or a woman and injure others. Now the samsara has started. Through raga-dwesha you do virtuous and vicious actions. You reap a harvest of pleasure for good actions and pain for wicked deeds. You are caught up in the wheel of births and deaths. This six-spoked wheel of raga-dwesha, virtue and vice, pleasure and pain is revolving from eternity. A yogi or a sage or a Bhagawata only stops this wheel through meditation and worship.

The tree of raga-dwesha is deep-rooted. It ramifies in all directions. It branches out on all sides. The mind clings tenaciously to objects. Mark how a monkey is attached to its baby. It carries a dead body even for a month. If you go near a baby monkey all the monkeys attack you violently. Repetition of acts intensify raga and dwesha. If you have raga for some one, all your family members like him. If you dislike the same man for some reason or other, all family members dislike him without any cause. Sometimes you dislike a man without any cause or reason whatsoever. There is hatred among family members, among clans, among different cults or creeds or religionists, among nations, among people of diffrent schools of philosophy. You may be attached to a man or a woman, cat or a dog, a stick or a cloth, a house or a town.

Raga-dwesha, affection and aversion for the objects of the senses abide in the senses. They are obstructions in the path of truth or spirituality. Do not come under the domination of these two. Crush them or powder them through the method of pratipaksha bhavana of Raja Yogis. Develop the opposite virtues, *viz.*, vairagya and cosmic love. Vairagya will crush raga; cosmic love will crush dwesha. If you have inner spiritual strength and strong will extract them altogether through knowledge of Brahman just as you extract the tooth with the forceps.

Egoism or ahamkar is the commander. Raga-dwesha, pride, anger, hypocrisy are his constant attendants or soldiers. If you kill egoism, the commander, the soldiers will at once make ungrudging, unconditional surrender.

From avidya is born aviveka or non-discrimination; from aviveka is born egoism, from egoism raga-dwesha; from raga-dwesha, kama; from kama, body; from body, pain and death. If you destroy avidya the root cause of samsara and all evils through knowledge of Atman, then egoism and raga-dwesha will die by themselves. Reduction or thinning of egoism will only thin out or attenuate raga-dwesha. The Atmic bomb or knowledge of Brahman will destroy avidya and raga-dwesha to the very root.

May you all be free from the clutches of raga-dwesha, your real foes on this earth, your real enemies of peace, devotion and knowledge. May you all annihilate these enemies through the sword of knowledge. May you all shine as Jivanmuktas or liberated sages in this very life itself.

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HINDUISM

Sri Swami Sivananda

The term "Hinduism" implies a very wide range of belief and has a very wide application. It is very elastic. It includes a number of sects and cults, allied but different in many important points. It is more a League of Religions than a single religion with a particular rigid creed. It is rather difficult to answer the question "What is Hinduism?" Hinduism has within it all the features of a universal religion. It is a fellowship of faiths. It is also a federation of philosophies.

Sanatan Dharmists, Arya Samajists, Deo Samajists, Jains, Sikhs, Brahmo Samajists are all Hindus only.

The Hindus are divided into three great classes, *viz*, Vaishnavas or those who worship Lord Vishnu; Saivas who worship Lord Siva; and Saktas who adore "Devi" (mother aspect of God).

The Vaishnavas are usually distinguished into four principal Sampradayas or sects. Of these the most ancient is the Sri Sampradaya founded by Ramanuja Acharya about the middle of the twelfth century. The followers of Ramanuja adore Vishnu and Lakshmi and their incarnations. They are called Ramanujas or Sri Sampradayis or Sri Vaishnavas. The teachers are Brahmins. The disciples may be of any caste. They all repeat the Ashtakshara Mantra, 'Om Namo Narayanaya.' They put on two white lines and a central red line on the forehead as the caste mark.

Vedantacharya, a follower of Ramanuja, made certain reforms in the Vaishnava faith. This gave rise to the formation of two antagonistic parties of Ramanujas, one called the northern school or Vadakalai, the other the southern school, Tenkalai. The Tenkalais regard Prapatthi as the only way to salvation. The Vadakalais think that it is only *one* of the ways. The Bhakta is like the young one of a monkey which has to exert itself and cling to its mother (markata-nyaya, monkey-theory) whereas, according to the southern school, the Bhakta or devotee is like the kitten which is carried about by the cat without any effort on its (kitten's) part (marjara-nyaya-cat theory). The northern school accepts the Sanskrit Vedas. The 'southerners' have compiled a Veda of their own called "4000 verses—Nalayira" written in Tamil and held to be older than the Sanskrit Vedas, but really based on its Upanishad portion. In all their worship they repeat selections from their Prabandhi. Tamil verses.

The Vadakalais regard Lakshmi as the consort of Vishnu, infinite, uncreated and equally to be adored as a means (upaya) for release. The Tenkalais regard Lakshmi as a created female being, though divine. According to them She acts as a mediator or minister (purushakara), and not as an equal channel of release.

The two sets have different frontal caste marks upon the forehead. The Vadakalais make a simple white line curved like the letter 'U' to represent the sole of the right foot of Lord Vishnu, the source of the Ganges. They add a central red mark as a symbol of Laksmi. The Tenkalais make a white mark like the letter 'Y' which represents both the feet of Lord Vishnu. They draw a white line half down the nose.

Both the sects brand the emblems of Vishnu, the discus and the conch, on their chest, shoulders and arms.

The Tenkalais prohibit their widows from shaving their hair.

The usual surnames of the Ramanuja Brahmins are Aiyangar, Acharya, Charlu, Acharlu.

Ramanandis. The followers of Ramanand are the Ramanandis. They are well known in upper Hindustan. They are a branch of the Ramanuja sect. They offer their worship to Lord Rama, Sita, Lakshman and Hanuman. Ramananda was a disciple of Ramanuja. He flourished at Benares about the beginning of the 14th century. His followers are numerous in Gangetic India. Their favourite work is the Bhaktimala. Their sectarian marks are like those of the Ramanujas. The Vairagis are the ascetics of the Ramanandis.

Vallabhacharis or Rudra Sampradayis: The Vallabhacharyas form a very important sect in Bombay, Gujerat and Central India. Their founder was born in the forest Champaranya in 1479. He is regarded as an incarnation of Krishna. The Vallabhacharis worship Krishna, Bala Gopala. Their idol is one representing Krishna in his childhood till his twelfth year. The

Gosains or teachers are family men. The eight daily ceremonials for God in the temples are Mangala, Sringara, Gwala, Raja Bhoga, Utthapan, Bhoga, Sandhya, Sayan.

The mark on the forehead consists of two red perpendicular lines meeting in a semicircle at the root of the nose and having a round spot of red between them. The necklace and rosary are made of the stalk of the Tulsi or sacred Basil plant.

The great authority of the sect is the Bhagawat as explained in the Subodhini or commentary of Vallabhacharya. The members of the sect should visit Sri Nath Dwara at least once in their lives.

The Chaitanyas: This sect is peculiar to Bengal and Orissa. The founder, Chaitanya Mahaprabhu or Lord Gouranga was born in 1485. He is regarded as an incarnation of Lord Krishna. He took Sannyas at the age of twenty-four. He went to Jagannath where he taught the Vaishnava doctrines.

The Chaitanyas worship Lord Krishna as the Supreme Being. All castes are admissible into the sect. The devotees constantly repeat the name of Lord Krishna.

Chaitanya's Charitamrith by Krishna Das is a most voluminous work. The book contains anecdotes about Chaitanya and his principal disciples and the expositions of the doctrines of this sect. It is written in Bengali.

The Vaishnavas of this sect wear on the forehead two white perpendicular streaks of sandal or Gopichandan down the forehead uniting at the root of the nose and continuing near the tip. They wear a close necklace of small Tulsi beads of three strings.

The Nimbarkas. The founder of this sect is Nimbarka or Nimbatiya. He was originally named Bhaskara Acharya. He is regarded as an incarnation of the Sun-God (Surya). The followers worship Krishna and Radha conjointly. Their chief scripture is Bhagavata Purana.

The followers have two perpendicular yellowish lines made by Gopichandana earth drawn from the root of the hair to the commencement of each eye-brow and there meeting in a curve. This represents the foot-print of Lord Vishnu.

The Nimbarkas or Nimavats are scattered throughout the whole of Upper India. They are very numerous about Mathura. They are also the most numerous of the Vaishnava sects in Bengal.

The Madhvas or Madhvacharyas. They are Vaishnavas. They are known as Brahma Sampradayis. The founder of the sect is Madhvacharya, otherwise called Anandatirtha and Purna-Prajna. He was born in 1200. He was a great opponent of Sankaracharya's Advaita system of philosophy. He was an incarnation of Vayu or the Wind-God. He erected and consecrated at Udipi the image of Lord Krishna.

The Gurus of the Madhva sect are Brahmanas and Sannyasis. The followers bear the impress of the symbols of Vishnu upon their chest and shoulders. They are stamped with heated seals bearing these symbols. Their frontal mark consists of two perpendicular lines made with Gopichandan and joined at the root of the nose. They make a straight black line with a charcoal from incense offered to Krishna which terminates in a round mark made with turmeric.

The Madhvas are divided into two classes called the Vasakutas and Dasakutas. They are found in Mysore.

Truthfulness, study of scriptures, generosity, kindness, faith, freedom from envy, form the moral code of Madhvas. They give the Lord's names to their children (Namakaran) and mark the body with His symbols (Ankana). They should practise virtue in thought, word and deed (Bhajana).

Radha Vallabhis. Radha Vallabhis worship Krishna as Radha Vallabha, the Lord or Lover of Radha. Hari Vansa is the founder of this sect. Seva Sakhi Vani gives a detailed description of the notions of this sect, their traditions and observances.

Charan Dasis, Dadu Panthis, Hari Chandis, Kabir Panthis, Khakis, Maluk Dasis, Mira Bais, Madhavis, Raya Dasis, Senais, Sakhi Bhavas, Sadhna Panthis, are all Vaishnava sects.

IN QUEST OF TRUTH

Most Rev. Swamiji Maharaj,

From your writings I have derived great benefit and happiness. You are my spiritual guide, (that is wy I turn to you for your advice.

My son is now 5 years old, but I have not seen him for some years. I want him trained from his childhood in the Way of Truth. I could instruct my wife to teach him prayer, considered suitable for one so young, but you in your greater knowledge and wisdom would know much better than I What prayers are suitable. Could you instruct me or tell me where I may find such prayers so that I may pass them on to him?

Another problem, When I return home he will be of the age when will arise the inevitable question, "Where did I come from"? How best can I answer him? I have considered approaching the subject by way of Botany, but hesitate taking that step as yet. I do not want his mind distorted by tales from older boys, in the corners of the class-room. That is how I learned and looking back I see how much it affected my life. So please let him benefit by your wisdom and loving kindness.

R. Jenkins.

Beloved Immortal Self,

Salutations and adorations. Thy very kind letter. Immensly pleased to know of your spiritual temperament and aspirations. The Lord is greatly eager to have the heart's devotion of sincere devotees.

It is very laudable that your goodself desires to train your little son in the Way of Truth. Make him used to the idea that God is a loving and benign Being constantly present by his side caring for him at all times. Talk to Him of God as a living Reality quite close and quite familiar to you and not some distant far away entity. Train your son to believe that the Lord hears all our prayers, and readily helps and grants our wishes.

I am sending a little book, "Gems of Prayers" in which some suitable prayers are found on pages 9, 91, 101, 102, 111-12 and 113. Your goodself may form any simple prayer to serve the purpose. Let the boy repeat the Lord's name.

Yes, you may gradually try to meet his early inquiries by way of Botany and Biology stressing at the same time that God is the controller behind all these processes. Treat such questions in a frank and matter-of-fact manner. Be natural and you can avoid embarrassment.

More than by any advice, talk and training, the little ones learn best through living examples. Therefore strive all you can to be an ideal and exemplary parent to him and he will be an ideal son to bring joy to your heart.

May you be ever devoted to Truth, Purity, Righteousness! May the Lord bestow upon you perfect Faith, Devotion and Bliss! May you all advance on the path of perfection!

* * * * *

Venerable Guruji,

Celibacy to which you give so much importance and which you so strictly adhere to, is how and why contradicted by Islam will be wide open to you through the Holy Quran. The Holy Quran apparently looks quite simple and easy yet it contained deep, philosophical and hidden meanings that ordinary eyes cannot perceive. Men who have simply fused themselves into the Spiritual World like you can achieve through their simple and pure heart this end. I would request you to do it because through you the whole humanity will be benefited.

In reply to the answer you have so kindly given to me regarding the trouble I am day and night undergoing, I like to say that when one has no legs, how can he walk. My trouble also is of the same type, I shall not be able to do anything unless my trouble is made to go. For ten years, I have been striving to get rid of this, but I have not succeeded so far. If I take medicine, the trouble aggravates. No doctors so far have understood it. I have a robust health, I cannot have a disease under any rate.

There is something super-human which I myself after so much exertion and trial could not make head or tail of it. And therefore I had resorted to your spiritual power and I was definite that you would find out the cause and the remedy for my ailment. Even now I am confident that through your

power of meditation, if you will persist, Al-mighty God must reveal to you what I am actually suffering from.

With hopes and nothing but hopes, I am anxiously awaiting your kind letter at the earliest date possible.

Fakhruddin Yousafali A. M. Jivanji.

Beloved Immortal Self,

Salutations and adorations. Thy kind line. I have got great reverence for the Holy Quran. It is not an ordinary book. It is an inspiring book of wisdom. Again my silent adorations to the great Prophet and the Holy Quran.

All cannot always avoid temptations. The enjoyment of married life helps to save the pair from immoralities and so it is enjoined in all the Scriptures. All beleive their respective religions to have two aspects; one for the masses (worldly life) and another for those who abstain from it. All have Faquirs and Dargahs. For the higher progress of the Soul all the great teachers have enunciated the Golden Rule of injunctions and thus abstinence and avoidance of certain things is regarded as indispensable, and they are insisted everywhere. The Quran also says: "They who avoid unlawfulness in sex and watchfully and resolutely control their senses, they alone achieve success."

For him the Faquir—who has renounced the worldly life, stricter abstinences and performances, devotion and disciplines are ordained by every prophet and Teacher. The purpose of these negative and positive disciplines, forbearances and observances is to turn inwards, the currents of vitality and consciousness which flow outwards into the physical organs in the normal man.

There are as many ways to God as souls, as many as the breaths of Adam's sons. This is a profound truth. Unless man turns away from the evil ways of the world, unless his greed for worldly things die out, unless his mind resigns and quiet down, unless he longs for it with all his strength, he will not gain the luminuous insight. The radiant vision will not dawn on him. Only by casting off all lusts and hates and all clinging to the finite, one can gain the glory of the Infinite. Lust block the passage on the upward path. Without celibacy one cannot develop will-force, one cannot gain mental and moral strength and one cannot develop real devotion to the Lord. I think you have now understood the importance of celibacy.

You say in your letter there is something superhuman which you yourself after so much exertion and trial could not make head or tail of it. How could this be? This is something like—a headache without head. There cannot be something without anything. Kindly let me know whether your difficulty is physical or mental. What do you think the cause might be? Here you have to reveal without hiding anything to your conscience. You know better these facts. I can boldly say without ethical perfection nothing could be gained.

May the Almighty Lord bless you with long life of health, peace, bliss and prosperity!

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VIVEKACHUDAMANI

Br. Narayana.

(Contd. from page 46)

उद्धरेदात्मना त्मानं मग्नं संसारवारिधौ ।
योगारूढ त्वमा साद्य सम्यग्दर्शन निष्ठया ॥

9. You who are plunged in the ocean of Samsara (delusion or the cycle of births and deaths) ; raise yourself by attaining the Yogarudha state taking refuge in right understanding or clear vision of the Reality.

Notes : योगारूढत्वमासाद्य Fixed or established in Yoga ; सम्यग्दर्शन निष्ठया by means of clear vision of Reality. उद्धरेत Raise or elevate ; आत्मनात्मानं yourself by yourself. संसारवारिधौ in the ocean of samsara.

Commentary : This verse closely follows the ideas contained in Bhagawat Gita VI-3 4, and 5. Here you are asked to raise yourself by your Self. That means "Let your Suddha Manas or discriminative intellect guide the activities of your lower instinctive mind. If your lower mind (Asuddha Manas) wants to enjoy a delicious meal, a picture or sex gratification, let your Suddha Manas pull you up by presenting the evils arising out of sense gratification and save you from degradation." Address your lower mind thus : "My friend : Why are you very eager to go to the cinema ? You will fall into evil ways by looking at the obscene pictures and naked dances. Your mind will go in for further evil ways. You lose your hard-earned money. You lose your sound sleep. You lose your Japa and meditation in the Brahmamhurt because when you go to bed at 12 you will get up only at 8 A.M. and so on."

This is the way in which the higher intuitive mind should save you from downfall. This self-analysis must be practised by you daily. Then only you will have real progress in spiritual path. You yourself are your Guru. You are the master of your own destiny. Books and other aids can only give you hints. The real war with the senses has to be fought out by you only by constant sadhana, satsang and introspection. The Gita says "When one is attached neither to sense-objects nor to actions (kamya karma) and has given up all desires, then he is said to have ascended the Yoga path or Yogarudha state." The present sloka describes the means of attaining this Yogarudha State, *i.e.*, by clear vision of the Reality and remaining in that state by steady application to Yoga. Here Yoga means both meditation and Samadhi. When you are able to detach your lower mind (full of Vishaya Abhilasha or desire for sense gratification), you will be able to take shelter in the discriminative Buddhi or intellect and when the purified intellect is able to identify itself with the Jivatman and finally with the Paramatman you are in the Yogarudha state. This is the state of Samadhi or union with the Supreme.

संन्यस्य सर्वकर्माणि भवबन्ध विमुक्तये ।
यत्यतां पण्डितैर्धीरैरात्माभ्यास उपस्थितैः ॥

10. After having renounced all karmas let the bold and erudite students engaged in the practice of Self-realisation strive for liberation from the bonds of birth and death.

Notes. संन्यस्य. Having renounced ; सर्वकर्माणि All Karmas ; भवबन्धविमुक्तये for freedom from birth and death ; यत्यतां strive ; पण्डितैः धीरैः by the bold scholars, आत्माभ्यास उपस्थितैः given to the practise of self-realisation.

Commentary : Karmas here mean all selfish activities calculated to gratify the senses. This does not include the unselfish acts of an aspirant who works for the solidarity of the world. Service of Guru by a disciple, service of a pativrata sthree (chaste woman) towards her husband these also do not come under the purview of this Karma. They are also Nishkamya Karma (unselfish work) meant for purification and attainment of the highest end and aim of life.

Verses 7, 8, 9 and 10 lay great stress on the importance and necessity of renouncing the world. A real aspirant thirsting after God-relisation must and should renounce the world. Worldly life and grahastha ashram is meant for the Kami Purusha for the man, who is intensely attached to sensual enjoyments Krama Sannyas (gradual renunciation—Brahmacharya, Grahastha, Vanaprastha and Sannyas) is not for the Uttamadhikari (best qualified aspirant for Nivritti Marga or renunciation). If you are a true seeker after Truth, kick the worldly life at once and take shelter under a

Sad-guru. The plea that there is no real sad-guru or that you should do your duty according to sastric injunctions, *viz.*, become a Grahastha then Vanaprastha and Sannyasi only shows your deep Moha or attachment to worldly life. How can you see happiness in a life full of untruth, cunningness and misery? Can you expect coolness or santi amidst the blazing fire of Kama, Krodha, Lobha and Moha, Mada and Mastarya? Were Sri Sankara, Buddha, Bartrihari, Dattatreya unable to get happiness from worldly life if there existed any in it? Why did they embrace sanyas? Close your eyes and think for a moment free from all bias.

Aspirants bold! Awake, arise: live wisely. Think wisely. Judge dispassionately. You do not want to lead a worldly life in your heart of hearts. Still you are attached to it like a slave.

Politicians! You are trying to free Mother India. Free yourself first. Prescribe the methods of attaining this freedom to your brothers. Mother India—nay the whole world will be free. There will be no bondage or oppression anywhere. This world itself will become a real Vaikunta.

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये।
वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभः॥

11. Work is intended for the purification of the mind and not for the attainment of the goal. The perception of the ultimate Truth is possible by vichara (discrimination) and not even a little by the performance of millions of works.

Notes: चित्तस्य of the mind; शुद्धये for purification; वस्तूपलब्धये for attainment of the goal; कर्म न तु Karma is indeed not; वस्तुसिद्धि: perception of Truth; विचारेण by vichara; न किञ्चित्कर्मकोटिभिः not even a little by millions of actions.

Commentary, Moksha cannot be obtained by performance of even millions of actions. By the performance of Vaidic Dharma, *i.e.*, the performance of works as enjoined in the shastras without caring for their results (be they good or bad) you purify your mind. Performance of one's own Dharma (with a detached mind) will lead to the purification of the mind. Swadharma is one's own duty which he is bound to do according to the Shastras. The Shastras have laid down particular works for particular class of people. This should be done without the feeling "I am the karta or doer". They should be performed for duty's sake or for the sake of Dharma; duty for duty's sake and not for meeting one's own selfish ends. Such performance of actions purifies the heart as the mind is free from attachments and dislikes (Raga Dwesha). As long as you perform works motivated by Raga and Dwesha so long there is no hope of purification of the mind and hence Mukti can never be attained.

Here in this sloka, Nishkamya Karma is given prominence. It is a means to salvation but not the end in itself. A Nishkamya Karma Yogi who has dedicated his life for working for the good of the world, who sees God in all whom he serves attains the Supreme even while performing such unselfish services. For him the light of knowledge dawns in by itself like a flash, because such an aspirant is ever vigilant and introspective. He is ever discriminating the real from the unreal even while doing service. Vichara becomes sahaja (natural) with him. To see God everywhere and in every one—is the cherished goal of a Nishkamya Karma Yogi and this is the highest form of Vichara or mental attitude which even a vedanti given to meditation and vedantic sadhan in seclusion may fail to keep up.

The senses of a Karma Yogi are ever engaged in selfless activities. He has no time to think of vishayas.

You must be a dynamic selfless worker. Then only you will succeed in getting knowledge. If you do not perform Nishkamya sewa with the Bhava that you are serving the Lord in all creatures, if you are not vigilant, if you neglect service overcome by laziness; if you are proud of your little Nishkamya sewa that you have done, if you falsely imagine that you have done enough Karma Yoga by working for a few years, this false tushti or satisfaction will be the open door to your downfall. Beware!

A Nishkamya Karma Yogi of a superior order is only one who is engaged in the work of Loka-sangrah (solidarity of the world) who sees his Ishta Devata in all forms and does service with the Bhav "I am serving my Lord in you, in him and in everybody." He is a real Yogi. He is a real Jivanmukta, liberated even while he is alive. He is a real Bhakta; he is a real Vedanti. He is fit to be adored and worshipped. He is a divine being or God personified! Glory to such exalted souls! My silent adorations unto them!

RAIDAS

Rai Das was a disciple of Ramananda. One of Ramananda's disciple was a Brahmachari. His duty was to offer daily bhog (food) to the diety. One day the Brahmachari got some grains from an impure shop-keeper, a chamar. He cooked those grains and made his offering to the Lord. Ramananda did not get full concentration of mind on that day. He thought that there ought have been something wrong with the offering. He said to the Brahmachari " O Brachmachari, Wherefrom did you get the grains to-day ?" the Brahmachari narrated the whole truth. Ramananda was greatly displeased.

After some time the Brachmachari passed away. He was born as Rai Das, the son of a worker in hides and leather. The child retained the impression left upon his mind by his old master's anger. He declined to take any nourishment. The parents were in great distress. They at once ran to Ramananda. The Lord ordered Ramananda to see the child. Ramananda knew by his Yogic power that the child was no other than the Brahmachari, his disciple, who was offering bhog to the diety. He at once wispered into his ear the Rama Mantra. The child began to suck the mother's milk and grew up as a pious devotee of Lord Rama.

Lord Hari inspired the Brahmins to complain thus to the king. The Brahmins said, "A chamar, O King ; worships a Saligram and pollutes the city with his prasad. Men and women will become out-castes. Banish him if you wish to preserve the honour of your people. Famine, death will take place if this state of things will continue."

The king at once sent for Rai Das and ordered him to give the Saligram to the Brahmins. Rai Das said, "O king I shall surely give it to the Brahmins. You must be on the spot when I hand over to them, the Saligram. If the Saligram returns to me they will accuse me of stealing it." The king agreed. The Sagliram was placed in a cushion in the assembly. The Brahmins attempted to take it, but failed. They chanted hymns and read the Vedas. Yet the Saligram was immovable.

Then Rai Das sang a hymn, " O Lord of lords : Thou art my sole refuge. Thou art the root of Supreme Bliss. There is none equal to Thee. In various wombs I have dwelt. I have not been freed from the fear of death. Passion, illusion overpowered me. Let my trust be in Thy Name, dispel all doubts, delusion, illusion, O Lord ! accept the devotion of Thy slave Rai Das. Be Thou glorified as the Purifier of the sinful."

Before Rai Das finished his hymn, the Saligram and cushion flew into his arms. The king was quite satisfied with the holy, divine nature of Rai Das. He forthwith ordered the Brahmins to stop their opposition.

The persecution of Rai Das by the Brahmins was purposely excited by the Lord in order to honour his devotee. The reputation of Rai Das spread far and wide by this persecution. The Lord fully knows that the enemity of the wicked is the most effective means for revealing to the world the glory of his devotees.

The Rani of Chitore became the disciple of Rai Das. This produced great agitation among the Brahmins of her state. She was alarmed of her personal safety. The Rani wrote to Rai Das and asked his advice and help.

Rai Das went to the Rani and requested her to invite Brahmins for a feast. The Brahmins accepted the invitation and sat down to take their meals. Rai Das was seen between every two Brahmins. The Brahmins were quite amazed. They realized that Rai Das was a true devotee and a great saint. They all became the disciples of Rai Das.

Before the eyes of the Lord Brahmin and an outcaste are the same. What is wanted is devotion. An outcaste with devotion is dearer to the Lord than a Brahmin without devotion. Mark, how an absolute outcaste became a spiritual teacher and a saint. The life of Rai Das really inspires the readers .

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How Westerners Practise Yoga

3. YOGA TRAINING

Beloved Guruji Maharaj,

I am immensely grateful to you for quite a lot of favours you so copiously showered over me! Firstly, I received your excellent book "Practical Lessons on Yoga". It was really a delight to read it. Many thanks for the book. I was beside myself with joy when I saw the beautiful pictures you sent me. I especially liked the picture of Sri Kalimata, dancing on the Mahapreta of Lord Siva. My wife chose the picture of Durga and does now her Mantra and meditation on it. Besides this she will hang up some other pictures over her bed in order to produce a special atmosphere all round.

This picture of Sri Krishna in the first issue of the "Divine Life" is still more inspiring. I shall have it framed and it will hang in front of me always.

Now about my lecture. Very sorry indeed but it took place not on the 8th of September but on the 1st. I think I shall not be unmodest if I state I positively won the audience A lot of people both men and women were eager to get enrolled for the practical course of Asanas and Pranayam. We are planning to open the Yoga activity. I shall then select persons willing to undergo the special Yoga training concentration and meditation. I shall then be able to select some of them who will out of free will and understanding get enrolled as members of the Divine Life Society.

I have found a possibility to translate your books into German and Mr. Stoll will arrange the matters with the authorities and the book-sellers (publishers) either. I am about to translate your Hindi booklet Mani-ratnamala into Russian and also the Sanskrit text of the Mahimna Stotram into Russian verses. My idea is to give to the Russians the possibility to meditate on Lord Siva, while reading the Mahimna Stotram as they can already meditate on Mother Kali, while reading Ananda Lahari in the translation. I think it is the best way to get perfect Brahmacharya for men seeing the face of Mahadevi in every woman, and for women seeing the Face of Mahadeva in every man.

Now, Guruji, I shall like to put some more questions :—

(1) Out of the whole number of 90 Asanas I can now perform 52 and I want to do all of them. I am sending you some photos of my Asanas and hope you will appreciate the degree of perfection, if any. I am now performing Chakra, Mayura, Badha, Padma and partly Garbha too. Can I then dispense with the ordinary ones, *e.g.* Padma if I can perform Bhadha Padma or with Chakra if I perform Vrischika etc.? I can spare time for them.

(2) I do not quite understand how one can keep the posture (Maha Bandha) steady if I do Maha Vedha? My left leg drops down whenever I try it. What should I do?

(3) When doing Pranayama 10 times Sukh Purvak should I do it four times daily? Or two times will do? I also perform Bastrika, Ujjayi and Sitali. Should I dispense with Suryabheda and the other forms?

(4) Should I do Pranayama till I get tremour or not?

(5) When doing Tratak I can easily gaze at the picture without blinking for more than five minutes and still no tears come. Should I prolong gazing till that point is reached, or it is not necessary? I think the duration of the steady gazing is due to my deep concentration.

(6) I have some trouble with meditation as well. First of all, when I concentrate on a Chakra (Muladhara) I get heated. I also get some visions and my breathing stops. But when I try to visualize the picture of Lord Ganesh, I can sit for a while without any other thoughts, but my breath remains normal and so I think that the necessary grade of intense concentration is not reached. Secondly, I have been doing this concentration on Muladhara these six months and have no results apart from the mentioned above. When I concentrated on Ajna formerly I very easily got a sensation of a separation from the physical body. What is the matter? Have I to understand that the Ajna-Dharana is productive of more speedy results.

But now I have got used to Muladhara and it is now easier for me. Do enlighten me, Guruji. My steadiness of one point wavers. You say one must stick to one point of Dhyana and otherwise (in Raja Yoga) you state that the Yogi must try his concentration on various points and objects. Or perhaps, it concerns, Dharana, and Dhyana must be on one point only.

Ever yours,
BORIS SACHAROW.

DO SADHANA

Time is most precious. You do not realise the value of time. When one is on the death-bed you will ask the doctor who is standing by the side of the patient, "O doctor! Just do something for the patient. Give a powerful injection. Let the breath continue for some hours at least. My brother is coming from Bombay to see the patient." The doctor can only reply, "My dear friend, I cannot do anything. The case is perfectly hopeless. He will pass away within five minutes." Now you will realise the value of time. You will repent for the days, months and years you have wasted in idle gossipping and sensual pleasures.

You may waste two hours in tying your turban. You may waste much time in self-shaving, combing the hair but if a devotee calls you to attend Satsang, Sankirtan or Bhajan, you will say, "Babaji! I have no time at all. I have to go to the doctor to get medicine. I must go to the market for shopping", and you will give a thousand and one lame excuses.

You keep vigil for cinemas and dramas. You keep vigil all the night if a scorpion stings you. But you cannot keep vigil if there is Akhanda Kirtan during Vaikunta Ekadasi or Sivaratri. What a pity!

Everybody wants to see God, but nobody wants to do any Sadhana. If the Guru says, "Practise meditation, Pranayama and study scriptures," the disciple replies, "I have no time for that." The teacher says, "Repeat the name of Lord Hari". The disciple replies, "I know that already It is a long, cumbersome and ineffective way. I do not have much faith in name."

If the Master says, "Then practise Raja Yoga and control the Vrittis gradually. Sit on one Asan for one or two hours," you will say, "I cannot sit for more than 15 minutes. My limbs ache if I sit for a long time" If you are asked to do Upasana, you will say, "There is nothing in Upasana. Idol worship is useless. I cannot concentrate on a picture A picture is only the imagination of a painter or artist. I wish to meditate on the all-pervading, formless Brahman Meditation on a picture is a child's play. This does not suit me well" If the teacher says, "Then do Kirtan and Japa for two hours daily", you will say, "There is nothing in Japa or Kirtan. This is suitable only for dull-headed persons. I know science well. I cannot stop to do these things. I am above Japa and Kirtan. I am quite modern." If the priest performs the havan in the proper prescribed manner you say, "Well, Purohit! What is all this? Hurry up. I am feeling hungry. I want to go to the office at 10." If the priest hurries up, you say "What is this? The priest said something for a couple of hours and says it is all over now. It is all waste of time, money, and energy. I have no faith in havan. There is no good in it."

If the teacher says, "Then do Pranayama and practise Sirshasana. Your Kundalini will be awakened quickly," you will say "I practised Pranayama for six months. The body became very hot. It did not agree with me. I gave up the practice. I had a fall when doing Sirshasan. I gave it up also."

This is your state of affairs. Anyhow you want spiritual bliss and realization without doing Sadhana. You want Samadhi in the twinkling of an eye.

You lead a happy-go-lucky life. You do not want to strive hard for attaining God-realisation. If there is any work you will say "I will do it to-morrow. I am not quite well to-day. Doctor has advised me to take perfect rest in bed." But if there is some sweetmeat —Halwa or Rasagulla – you will say "I am hungry; give it to me now. My health is all right. I can digest it quite easily."

O Man! Lord Buddha strove hard and did Tapas in the Uruvela forest. Lord Jesus did rigorous Sadhana during the missing period. All saints and Yogis have done severe Tapas and meditation. The boy Dhruva did Tapas living on air, water and grass.

The evil vrittis such as lust, pride, jealousy, raga-dwesha are very deep-rooted. Pride and raga-dwesha do not leave even Sannyasins and Sadhus. Go to a Mahatma and tell him, "Your lecture was very beautiful and inspiring. You have touched on all points very nicely; but I cannot agree with one or two points." He will at once become angry and jump upon you, and say, "O you fool! How can you criticise me? I am a great scholar and practical Yogi" Maya is very powerful. You will have to obtain the grace of the Lord through self-surrender. That is the reason why Lord Krishna says, "This divine illusion of Mine, caused by the qualities is hard to pierce (Mama Maya Duratyaya); they who come to Me, they cross over this illusion."

The terrible enemy of Immortality is attachment or Moha. It is very difficult to get rid of attachment. The bee can make holes even in wood; but it perishes on account of its attachment to the honey. It sits on the flowers to gather honey. It sits on the lotus in the evening and slowly sucks honey. The lotus closes itself in the evening when the sun sets. The bee does not want to get out of the flower on account of attachment. It foolishly thinks, 'I will get out of the flower tomorrow when the sun rises.' An elephant comes, crushes the lotus and with it the bee also. This is the case with man also. He can do many wonderful deeds. But he gets attached to the various objects of the world and perishes. The elephant Time consumes him before he can get out of the lotus (of woman and wealth).

The serpent has the frog in its mouth. Only the head of the frog is outside. It will be devoured within a few minutes; yet even in this condition, the wretched frog projects its tongue outside to catch and eat an insect or two. Even so, O ignorant man, you are already in the mouth of Kala or Time. You will be nowhere in a few minutes. Yet you crave for and cling to the sensual objects again and again. You have become a slave of Moha or delusion and attachment.

Death is ever waiting to devour you. Pierce the lotus through dispassion, renunciation and discrimination. Give up attachment. Have faith in Lord's name. Do Japa, meditation and attain Immortality.

Do Sadhana, therefore, when there is yet time; when you are young and the body is in health. When you are young, when you have abundant energy, you must practise concentration and meditation. You cannot do any spiritual practice during old age.

ॐ

March 1st 1946.

Santanand,

Ask not. Answer not. Speak not the unspeakable. Measure not the unmeasurable in words. That is Silence. Become Silent. Enter silently into the profound Silence, the ineffable Calm, the Deep, and drink the nectar of immortality.

Fear not. Grieve not. Worry not. Thy essential nature is Peace. Thou art an embodiment of Peace. Know this. Feel this. Realise this.

Sivanand

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UPANISHAD FLASHES

BY SRI SADANANDA

(*Continued from page 32*)

नैवेह किंचनाग्र आसीत्, मृत्युनैवेदमावृ तमासीत् अशनायया, अशनाया हि मृत्युः; तन्मनोऽकुरुत, आत्मन्वी स्यामिति। सोऽचन्न चरत्, तस्यर्चत आपोऽजायन्त; अर्चते वै मे कमभूदिति, तदेवार्कस्यार्कत्वम्; कं ह वा अस्मै भवति य एवमेतदर्कस्यार्कत्वं वेद ॥१॥

आपो वा अर्कः; तद्यदपां शर आसीत्तत्समहन्यत। सा पृथिव्यभवत्; तस्यामश्राम्यत्; तस्य श्रान्तस्य तप्तस्य तेजो रसो निरवर्तताग्निः ॥२॥

स त्रेधात्मानं व्यकुरुत, आदित्यं तृतीयम्, वायुं तृतीयम्; स एष प्राणस्त्रेधा विहितः। तस्य प्राची दिक् शिरः; असौ चासौ चेमौ ॥ अथास्य प्रतीची दिक्पुच्छम् असौ चासौ च सक्थ्यौ, दक्षिणा चोदीची च पार्श्वे, द्यौः पृष्ठम्, अन्तरिक्षमुदरम्, इयमुरः; स एषोऽप्सु प्रतिष्ठितः; यत्र क्व चैति तदेव प्रतिष्ठत्येवं विद्वान् ॥३॥

1. There was nothing whatsoever here in the beginning. It was covered by Death (Hiranyagarbha), or Hunger, for hunger is death. He created the mind, thinking, "Let me have a mind". He moved about worshipping (himself). As he was worshipping, water was produced. (Since he thought), "As I was worshipping, water sprang up", Therefore Arka (fire) is so called. Water or happiness surely comes to one who knows how Arka (fire) came to have this name of Arka.

2. Water is Arka. What was there (like) froth on the water was solidified and became this earth. While he was (thus) tired and distressed, his essence, or lustre, came forth. This was fire.

3. He (Viraj) differentiated himself in three ways, making the sun the third form, and air the third form. So this Prana (Viraj) is divided in three ways. His head is the east, and his arms that (north-east) and that (south-east). And his hind part is the west, his hip-bones that (north-west) and that (south-west), his sides the south and north, his back heaven, his belly the sky, and his breast this earth. He rests on water. He who knows (it) thus gets a resting place wherever he goes.

Commentary: In the previous section, the Asvamedha horse was identified with Brahma and his resting place (stable) was declared to be the Supreme Self. Here, in this section, Brahma or Hiranyagarbha is described as Death and as Hunger. These two names bear reference respectively to the dissolution and the origin of Brahma's world *i.e.*, the universe. When the projected universe becomes withdrawn into the Supreme Self, Brahma gets back into the Supreme Avyakta and he is no more. At that point of time, Death or total extinction is his most appropriate name. When once again, the Supreme Self projects, through his Infinite Maya Sakti, the universe, Brahma re-appears as Maya-Sakti's agent. At that point of time, he manifests himself as Ichcha Sakti, the Desire aspect of Maya, and then his desire is to enjoy or 'eat' everything that can be enjoyed or 'eaten'. Most fittingly he is then called Hunger. The mantra begins by saying, "There was nothing whatsoever here in the beginning." It means, before creation began, there was no universe. In the interval of time between the 'dissolution' and the 'creation' of the universe, everything (*i.e.*, the entire universe) remained merged in Brahma who was himself unmanifest as the Creator, being in union with the Supreme Self. This condition of identified union was but the prelude to a state of manifestation which would begin with the projection of Maya by the Supreme Self. The moment Maya got projected, Maya's Jnana Sakti aspect would pervade Brahma and he would become affected by the consciousness that he had a separate existence. Thus would be sown the seed of the universe. Then would begin the emergence of Brahma as Hunger. He would become desirous of enjoyment and, as a preliminary, he would create an instrument wherewith to enjoy. This instrument is the mind. Hence, the mantra says "He created the mind, thinking, "let me have a mind". As Maya Sakti's agent, Brahma can create anything. Destruction is not in his power, for, the withdrawal of Maya by the Supreme Self is necessary for the destruction

of the universe. As long as the Supreme Self does not withdraw His own Maya into Himself, creation must go on with Brahma as the agent *i.e.*, the Creator.

Having created the mind, Brahma (the mantra says) "moved about worshipping". What is this worship? It is only meditating *i e.*, setting the (created) mind in motion. The mind is, in essence, Maya Sakti in miniature. It has all the characteristics of that Infinite power. It can cognise, wish and act. When Brahma sets this instrument in motion, it does all these. From such activity a two-fold result appears First, there is an awareness of the activity or vitality of the mind, which is described as fire; secondly, there is a consciousness of the feeling of happiness arising from such activation of the mind. This is described as water. Since both originate from the 'worship' done by Brahma, they are mentioned as "Arka". This word is formed by combining the two words "Arch" and "Kam". The former describes "Archana" or worship, and the latter describes happiness. The happiness that was experienced by Brahma was only the subsidiary result. It came only as a consequence of his act of worship. Therefore, of the two *i e.*, fire and water (happiness), fire is regarded as the more important. Hence, this mantra is intended to be a meditation on Fire The person reciting the mantra is called upon to think of the sacrificial fire of the Asvamedha as the fire which resulted from Brahma's worship of the mind which he first created. The mantra says that he who knows the *fireness* (Arkatvam) of *this* fire becomes happy.

Note: The central teaching of the foregoing mantra is that at the time of creation, Brahma created the mind and activated it. Heat and water resulted therefrom. Heat or Fire is evidence of Life Energy. Water or Happiness is the inevitable concomitant of that Life Energy.

The second mantra goes on to state that what looked like froth on the water got solidified and became the earth. Removing the mysticism, the meaning is that the happiness experienced in the mind was at first subtle in its nature, but when the activation of the mind became more and more intense, the happiness became grosser and grosser and had to be experienced in a concrete form. The mind assumed denser and denser forms and thus all material objects of the earth became created. The point to be remembered is that the Universe is created only out of thought (Samkalpa). What appears as solid, liquid and gas are but thought forms in varying degrees of density.

The same mantra proceeds to state that Brahma became "tired and distressed" when the earth was produced and then his 'essence' or 'lustre' came out and became Fire (Agni). The implication is that Brahma stopped his creative activity when the earth was created. He had realised to the full his separateness from the Supreme Self. Henceforth, he was like one of the ordinary jivas. He became bound up with his own creation, the universe. "The horse" was no longer in the "stable". Brahma began to move about manifesting himself as the vital energy in all the objects of his creation. This vital energy or Pranic energy is spoken of as Agni or Fire in the mantra. When it says that his lustre came out, it means that Brahma functioned as the Prana in all jivas. This is the Viraj aspect of Brahma according to Sankaracharya.

The third mantra speaks of the differentiation of the Jiva or Life still further. Pranic energy divides itself, it is said, in three ways, as the sun, air and fire. The meaning is that what had been the one Pranic energy of Brahma (when creation began) has now become multiplied into a number of jivas pervading all space through air, vitalising all things through the sun, and sustaining all life in animate beings through Prana or breath. Its existence everywhere is mystically described (in the mantra) by the eulogy which runs thus "His head is the east etc., etc." The last statement "He rests on water", has a special significance. "Water", we have seen, means "happiness". Pranic Energy or Life can remain in the universe only as long as Jivas think that there is happiness in the universe. The moment an embodied being fails to perceive happiness here (in this universe), he will leave it and go to the region where alone is Real Bliss *i.e.*, he will attain the Supreme State or Param Atman. Thus for the universe to exist, Jivas (the Pranic Energy) must have the illusion that there is (water) happiness in this universe.

(*To be continued.*)

GITA SPARKS

BY SRI SADANANDA

(Continued from page 36)

In sloka 39 of the second chapter, Lord Krishna said that He would explain the practice of Samkhya Yoga. In sloka 40, he emphatically declares that in this Yoga, there is neither waste of effort nor contrary result. On the other hand, even a little of it will make one get over "great fear". The usual explanation given about "great fear" (mahato bhayat) is that it is the fear of re-birth. It appears to me that we have to interpret the expression "great fear" differently. It will be found that the Gita teaching is universal for all whether they believe in re-birth or not. Muslims or Christians have no belief in re-birth and they will not therefore fear it. Even among Hindus it is doubtful whether all fear is re-birth. There are many who do wish for re-birth. There are those who perform Vedic Yagnas so that they may be re-born as kings or emperors. Thus it will be clear that the "great fear" spoken of in the sloka is not fear of re-birth. I believe it is the *fear of death.* All living beings cling to life very tenaciously and are afraid of death. Taking this interpretation, this sloka will be found to be quite opposite to the teaching imparted in the previous slokas. Hitherto what was taught was the imperishability of the Atman as contrasted with the inevitable perishability of the body and everything else, which is not Atman. It has been called Asat. In this sloka, it is stated that if one practices Samkhya Yoga or Budhi Yoga (as it is otherwise called), one uses one's Budhi first to perceive that the Asat will perish and that the Sat will not. Then the Buddhi will meditate upon the Eternal Atman and will not therefore be worried about the perishability of the Asat. In other words, the ignorance of this fundamental truth which is the root cause of the fear of death will be removed. But the *practice* of this meditation or *Sadhana* is essential to attain the state of fearlessness. Even a little practice will open one's eyes to the truth and will be helpful in making one get over the feeling of fear relating to death.

In the earlier part of the same sloka, it is said that no wastage of effort nor contrary result will be experienced. The point to be borne in mind is that every effort to train the mind in the practice of Samkhya Yoga has the result of creating the habit of dwelling upon the thought of the imperishability of the Self. It is well-known that continuous exertion in one and the same direction is the essential preliminary for the creation of a habit. It is obvious therefore that the practice of Budhi Yoga—meditation on the Truth—is never without its result. Nor can a contrary result appear.

Sloka 41 amplifies the same idea by explaining the nature of this practice. The Budhi so trained in meditation is called *Vyavasayamitka budhi*. Here a comparison is suggested between the cultivation of the mind for the planting of the truth and the cultivation of the earth for raising a crop. 'Vyavasaya' literally means 'agriculture'. The soil must be first made ready by ploughing, manuring etc., before the seed can be sown. After sowing, there must be constant attention to it lest weeds should grow and destroy the crop. In Samkhya Yoga, too, the mind must be made ready for the reception of the seed of True Knowledge *i.e*, the Knowledge about the One and only Reality, the Atman. Previous samskaras, the results of past Sanchita karmas, will appear as "vasanas" or tendencies and they must all be removed in the manner in which stones and roots of grass, thistle etc., are removed from the soil. That is the actual sadhana or practice of Samkhya or Buddhi Yoga. If such preliminary work is done, there will be only one thought prominent in the mind of the aspirant, namely, the thought that because the Atman is eternal, there is no need to have any fear about anything. But even after the theory has been grasped, *i.e*, after the seed has been sown, constant vigilance has to be practised, lest weeds grow, *i.e.*, lest desire for perishable things of the world rises up and destroys the seed of Knowledge. If that happens, the Buddhi will not be one-pointed, because it will run after the numberless objects of sense (Vishayas), and it is these that will obstruct the growth of true knowledge.

Slokas 42 to 44. Explain the evil that would thereby be caused and that should be guarded against by the spiritual aspirant (pursuing the path of Samkhya). There it is said that if one seeks pleasure and power, one will put faith in the promises held out by the Veda and perform rites with desire and will therefore become

bound by the results of those actions. This is the condition of the Buddhi, if it is not properly cultivated (avyavasayinam Buddhi). The expression '*Pushpitam Vacham*' in sloka 42 is very suggestive. It means 'flowery words'. Flowers are needed to attract butter-flies which help fertilisation otherwise there will be no fruits. The Vedas should attract pious souls. But if they pluck away the flowers, they will have no fruits. By diligent search, the inner teaching or the real truth of the Vedas must be found and assimilated.

In sloka 45, Lord Krishna speaks about the Vedas being concerned with the three gunas. This statement is not to be regarded as a slur upon the Vedas. It is only a warning that we should separate the Real from the unreal and remain fixed in the former. 'Nirdvandva' means 'free from the pairs of opposites'. The teaching here is that anything which has its opposite, which exists only in relation to its opposite is unreal. It has only a phenomenal existence. It ought not to attract the seeker of Reality. The true practice of the Buddhi Yoga consists in being always in the everlasting (Nitya-satvastho). When one becomes "Atmavan" or established in the Self, one becomes "Niryogakshema" *i.e.*, one does not think of gathering anything to be stored or preserved as something valuable. The idea is that there is only one thing that is valuable, namely the Atman. It is ever existing and therefore no effort is needed to preserve it or store it. The preservation of anything else is futile because it will perish sooner or later.

Sloka 46 continues the teaching still further. It says that to one who has realised the Self, there is no need for the Vedas, even as reservoir of water is of little use when there is flood everywhere. A little elaboration of this sloka will be found helpful. The Vedas promise pleasures to one who performs Vedic rites. But the highest pleasure is attained by one who has realised the Self *i.e.*, by one whose Budhi has become, through meditation, established in the Self. The inferior pleasures promised by the Vedas are merely reflections and imperfect approximations of the highest pleasure. One who knows the truth of the Buddhi Yoga ought not therefore to direct the Buddhi to these little pleasures. One ought to withdraw one's attention from them.

It is in Sloka 47 that we find very valuable teaching for the follower of the Samkhya Yoga. It says "You are authorised only to do your work, *never* to the fruits resulting therefrom. Do not be the producer of results of actions, nor become attached to inaction".

Here the first and most important point to be noted is the word 'Adhikara' or authority. Lord Krishna says, that the authority delegated to us by God is only in respect of the performance of action. To desire for the result is to transgress the limit. We have no authority to think of the result. This statement is different from saying "Do not long for results". It is not a mere advice not to think of results. It is a definite statement that thinking of results is doing something for which there is no sanction or warrant.

The next point worth attention is " do not become the producer of results of actions". Its meaning cannot become clear unless we have an idea of the three kinds of Action *viz.*, Prarabdha, Samchita and Agamya. In the first, the cause is previously completed and the effect has appeared and cannot be avoided. The body we have taken is the visible evidence of such Karma. In the second, the cause is partially done and if the remaining part of it is done now, the effect will follow. In the third, the cause itself is to be begun. The first kind of Karma cannot be avoided and the third can be totally avoided. It is the second or Samchita in particular which is referred to in the sloka. The unfinished cause is always appearing as a "Vasana", *i.e.*, yield to the tendency, *we complete the cause.* This it is that is referred to in the teaching "Ma Karmaphala heturbhu" *i.e.*, "do not become the producer of the result of action". The result of an unfinished cause is Vasana. The teaching is "Do not become the cause which yields the fruit" in other words, "do not finish the unfinished cause *i.e.*, do not yield to the Vasana". This is the most practical teaching of Samkhya Yoga. One will observe that always Vasanas or tendencies rise in the mind. Real sadhana, therefore, requires that these Vasanas are always to be guarded against. They should be dealt with in such a way that they do not yield any fruit of action.

(To be continued.)

IN THE PRESS

1. What becomes of Soul After Death.
2. Radha's Prem (a one-act play).
3. Philosophy and Teachings of Swami Sivananda.

KAIVALYOPANISHAD

Kaivalyopanishad is one of the minor Saivopanishads forming a nucleus round Svetasvatara Upanishad. These Upanishads Depict Lord Siva as an embodiment of auspiciousness, the primal cause of all beings. Lord Siva is identified with Brahman. Rudra is not different from the soul. This knowledge is Brahma Vidya. This is Divine Wisdom. This is the most excellent knowledge that could be acquired by wise men. This Truth is enjoyed by the realized. Yet it is mystic. The learned freed from all sins, attain to Purusha, through this knowledge.

न कर्मणा न प्रजया धनेन त्यागेनै के अमृतत्वमानशुः। परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति॥ वेदान्त विज्ञान सुनिश्चितार्थाः सन्यास योगाद्यतयः शुद्धसत्वाः। ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे॥

Know this Brahma Vidya with faith devotion, attention and yoga. Salvation is not attained through Karma, wealth or your children offering you oblations. Salvation is attained through renunciation alone. There is no escape from this. There is no way outside renunciation for true liberation. After a careful and thorough study of Vedas, after realizing the true import of Upanishadic teachings through Vedanta Vijnana and through Sannyasa Yoga Ascetics of pure mind enter into That which is above all even Swarga but which is in the cave of the heart. These are finally emancipated.

Selecting an unfrequented place, sit in a pleasant posture. Control your mind and make it pure. Sit in a steady pose with head, neck and body erect. Give up the duties of the four orders of life. Subjugate all the organs. Worship your Guru with fervent devotion. Cleanse your heart free from Rajo Guna. Locate Parameswara with His consort Uma in the centre of the heart. Now meditate.

Parameswara is free from sorrow. He is unthinkable and unperceivable. He is invisible. He is of endless forms. He is ever Happiness and Bliss. He is the source of Maya. He is beginningless and endless. He is One. He is All-Pervading and formless. He is the Chidanand. Further hear about his attributes, — the nature and form of the formless.

He is the Lord of all, with three eyes, a blue neck. He is the womb of all elements. He is the All Witness. He alone is Brahma. He alone is Siva and Indra. He alone is the Supreme. Self-shining is He only. Prana, Vishnu, Time, Agni, sun, moon and everything is He only. He is eternal. Owing to His all-pervasiveness, all that now exist and hereafter will exist are only He and nothing but He. Having known Him one crosses Death. There is no second path for salvation. There is no other means. Only he who sees himself in all things and all things in himself attains Parabrahman.

Ajnana is burnt to ashes by the churning of mediation. Constitute the body as the lower Arani, and Pranava (OM) the Upper Arani.

The body, the internal organs and their functions are only dramatic. It is only the Paramatma, Lord Parameswara, who assumes the body, through Maya and enacts the whole drama. It is only He who is gratified with woman, food, drink and other extraneous enjoyments in the waking state. Again in the dreaming state ; the Jiva enjoys pleasures and pains in various worlds created by His Maya. In the sushupti (dreamless sleeping) state, it is again He who attains happiness. But Karmas of previous births are so strong that they pull the Jiva from the state of happiness and thrust him in ordinary sleep. It is the Jiva which sports in the three bodies (gross, subtle and causal). Parameswara is the source of these all and in Him these are finally absorbed.

The Parabrahman which is of all forms, from whom everything has emanated, which is the subtlest of the subtle is only yourself and nothing but yourself. *Thou art That. Thou art only That.* When you know yourself to be that Parabrahman you will be relieved from all bondage.

He is Sadasiva who is is other than the enjoyer, the enjoyed, and the enjoyment. He is Chinmatra and the Witness of all states. All emanate from Him. All exist in Him and All merge in Him alone. He is that non-dual Brahman. He is the subtlest of the subtler and subtler than atoms. He is the biggest among the big too. He is Purusha. He is Isa. He is of the form of Jyoti. He is of the form

of happiness. He sees without eyes ; hears without ears ; travels in space without legs ; bestows without hands ; His power is unimaginable and treamendous ; He is omnipotent and Omniscient. He is always of the form of Chit.

He who realizes Paramatma as being in the centre of the heart, formless and attributeless, yet being the witness of all, finding in him neither Sat or Asat, attains the pure form of Paramatma.

Mahasivratri is the most auspicious occasion for initiation into Sanyas. Enough. Enough of your plunge in sensual pleasure. Get out of the skirmish whirpool. Any number of years in worldly enjoyments will not bring even an atom of happiness and bliss. Betake your self. Wake up now.

BOYS AND GIRLS ATTENTION !

Your father and mother, uncle and aunt, grand-sire and grand-madam are all doing japa, kirtan, prayer, meditation and worship. What are you doing ? When do you get up in the morning ? Do you go to bed early and rise early ? Do you read your lessons properly ? Do you know the story of Ramayana, Lord Jesus, Lord Krishna, Allah and Guru Nanak ? Do you perform your Sandhya properly ? Is your father very liberal towards you? Does your mother let you in your own way ? How does your teacher check your habits ? You must become a great hero. You must be praised by all. You must become children of God. How ? Develop good manners. Leave away evil habits. Move in the company of the wise. Correct yourself when you go wrong. Sri Swami Sivanandaji Maharaj will give you easy lessons now and then. Learn them from now.

DIVINE LIFE SOCIETY

(Established in 1936)

MEMBERSHIP FORM FOR CHILDREN

(below 15 years of age)

Holy Swamiji Maharaj,

Kindly admit me as a member of the Divine Life Society and teach me how to be good and do good, From to-day I will always speak Truth, do my work regularly, obey my parents and worship God daily. Please send me a copy of any useful book for my study, your photo, a tulsi mala and 12 copies of Spiritual diary for children. Kindly send also monthly "Divine Life for Children",

I humbly offer Rs. 2 as admission fee and *Rupee One* as membership fee for 1946.

Name.....Age.....Father/Guardian's

Name..... Address.....

Second language.....Mother tongue.....

Peace.....

Date..... Parents'/Guardian's.....

Signature.....

DIVINE LIFE

151. Love is harmony. It prolongs life. Fear, jealousy, envy and discord shorten life. Love lightens the burden of life and makes self-sacrifice a pleasure. Love is the great penacea for all ills that this flesh is heir to.

152. A life in God is the true life. It is the the divine life of bliss and joy. Man forgets God on account of Maya. Sickness or trouble often comes as an eye-opener. Then the veil of ignorance is cut asunder and he again starts his upward journey towards God. Men's life is meant for reaching the peak of perfection. Every step, every action, every breath is meant to release him from the meshes of Maya and take him to the supreme abode of immortality, eternal bliss and everlasting peace.

153. When you develop a certain degree of concentration you will behold various kinds of lights or even sages and saints. These experiences indicate that you are progressing in the path. Do not attach much importance to these lights. They will come and go. Transcend them Try to be in tune with the Infinite. Meditate more and more. Merge yourself in the supreme light. May you be blessed with the divine communion. May you enter into the state of Samadhi or supreme bliss.

154. Just as the Gandharva city is seen in the sky so also the world is seen in Brahman. This world is a mere appearance. As soon as one gets knowledge of Brahman this world vanishes. He beholds Brahman only everywhere.

155. Purify the mind. You will attain success in meditation only when the mind is pure and free from all extraneous thoughts. Calm the mind. Silence the bubbling thoughts and surging emotions. Plunge yourself deep into the innermost recesses of your heart and enjoy the supreme silence of the soul. Rest in silence. Know the self and be free.

156. Here is a diary of an aspirant for a month. He has slept for 203 hours. He has done worship for 132 hours. He has spent 254 hours in office duty. He has spent 131 hours in household affiars, bath etc. Total is 720 hours. If you also keep a diary you will make considerable progress in the spiritual path. You will be able to spend the time properly. reduce the number of hours of sleep gradually and increase the period of meditation. You will be able to see at a glance how the month was spent and how much time was wasted uselessly.

157. The mere reading of religious books should not make you indifferent to worldly affairs. Failure in doing one's own duties is not the result of study of religious books etc. Mental detachment, absence of selfishness, not expecting the fruits of actions and quietitude, should be the result of study of religious litereture. One must do Vichara and the natural indifference should be towards the pairs of opposites and not towards one's own duties. Study of book on philosophy and religion always keep the mind in peace; free from bad thought etc. It is a sort of negative sat-sangh with the learned men and sages he have written those books.

158. Hope is the source of good fortune. Hope causes the highest happiness indeed. Hope impels you always in all quests. Therefore be hopeful and make strenuous attempts. You will attain sanguine success.

159. Jails are meant for improving the culprits but not for punishing them. The culprit enters the jail. struggles hard, gets some experiences and gets out of the jail with the resolve not to enter it again. In the same manner this human body is a jail for improvement, evolution and experience of the individual soul. Having entered into it, he should strive to the utmost to evolve fully and get all experiences before getting out of it, so that he may not have to enter it again.

160. That man is a fool who wastes his precious life in wealth and material possessions which are perishable and enjoying sensual pleasures which are not everlasting.

161. Whenever sublime thoughts or truths or divine ideas rise in your mind record them at once in a good note-book, without any delay. Cultivate this habit. If you fail to do so they will evaporate or vanish. They will be lost beyound recall. Go through the note book once a week All these thoughts will be indelibly impressed in your mind. You will grow or evolve quickly. Your nature and thoughts will be changed entirely. You will become divine. This is one of the secrets of Yoga.

DIVINE LIFE FOR CHILDREN

Student Life.

Student life is the best portion of life. There is no family responsibility. A student is free from family worries. Your father and mother take care of you. The school is the palce for building good character and forming good habits.

Mother also is your best teacher. She can mould your character. What the teacher teaches in one month can be taught easily by the mother at home in much less time.

Have a programme of your daily work. Have a time-table. Stick to it at any cost. Morning time is the best (5 to 7 A.M.) for preparing your lessons. Do not burn the mid-night oil during the examinations. This will effect your health.

Play games daily. This will keep your body quite fit and vigorous.

The Race of Life.

Once there was a boy called Ramu. One day he went for bath in the river Ganges. At once an elephant came running to kill him. The boy was afraid. He ran inside the pot Gangasagar (a pot with a narrow spout and a wide mouth. The elephant followed inside the Gangasagar. The boy came out of the spout. The elephant also came out through the spout but its tail was caught in the spout. It lost the tail.

The boy climbed up a Tulsi plant. But his tuft (hair) was hanging down. The elephant caught hold of the tuft and climbed. The boy cut off the hair and the elephant fell down dead.

O Govind ! The River is the life of passions and desires The boy is the Jiva The elepant is the Maya. Gangasagar is life of renunciation The spout is cave-life. The plant is the tree of fear. The hair is the tuft of old vasanas. Cut off the vasanas. Maya will fall off. You will attain peace by erasing the old samskaras.

Ramayana.

Long ago, mighty kings ruled India. King Dasaratha was one among them. He had three queens, Kausalya, Kaikeyi and Sumitra. For many years he had no sons. He did a great yagnya. Four sons were born. Rama was born to Kaushalaya, Bharata to Kaikeyi, Lakshmana and Satrughna to Sumitra. All the four sons were heroic and virtuous.

Rama killed many demons even when he was young. He broke the great Siva's bow and married the noble Sita. Kaikeyi wanted to make Bharata, the king of Ayodhya. So she sent Rama to the forest. Lakshmana was highly devoted to Rama. Rama, Sita and Lakshmana wandered in the forests for many years.

Great sages welcomed them and worshipped them with great joy. One day when Rama and Lakshmana were out hunting a golden deer, Ravana, the mightiest Rakshasa carried away Sita.

Hanuman was the wisest of the monkeys. He possessed great power and mighty strength. He helped Rama in finding out Sita.

Ravana was proud of his strength. He was wicked and cruel. He did not hear the words of his brothers, Kumbhakarna and Vibishana. Vibhishana was quite a sincere devotee of Lord Rama. He requested Ravana many times to send Sita to Rama. Ravana refused. Fierce battle ensued between Rama and Ravana. At last Ravana was killed. Sita joined Rama. Rama returned to Ayodhya. He ruled his kingdom justly and wisely.

Rama is the Avatar of Lord Vishnu. The story of Rama is called Ramayana. Sage Valmiki wrote this book. All Hindus, young and old, read Ramayana for peace and prosperity.

Study Ramayana daily. Lord Rama will bless you.

Raghupathi Raghava Raja Ram ;
Pathitha Pavana Sita Ram.

MEMBERS PLEASE NOTE

1. Kindly give particulars of your remittances in the M. O. coupon itself. Letters sometimes go astray causing delay and inconvenience to both.

2. Kindly write short letters on spiritual matters only enclosing stamps for reply giving your full address in every letter. This will ensure for you prompt reply from Sri Swami Sivanandaji.

NEWS AND NOTES

The silent and solemn presence of the Lord of Kailas and the majestic murmur of Mother Ganges were the benign benedictionary witnesses to a unique auspicious rite on Monday the 14th January, the day of Uttarayana Punyakala when Sri S. N. Tankaji (Bikaner) and three other inmates (Sadhaks of the Ashram) were initiated into Sannyas Order by Sri Swamiji Maharaj. The Vraja Homa etc., were done by the side of Sri Swamiji's room on the Ganges bank. The new sannyasins are Sri Ramanandaji, Sri Anantanandaji, Sri Brahmanandaji and Sri Krishnanandaji. Let us all invoke the blessings of the Great-God, Mahadeva and wish the sannyasins glorious success in the new life.

Besides the Dattatreya Jayanti that was observed at the Ashram Go-puja was observed with a special puja of the Go-matas of the budding Go-Shala performed at the Viswanath Bagh on Tuesday 15th January, Sacred Pradosha Puja with illumination and Akhand Gita-pat as well as Nama Ramayan Kirtan on Ekadasis were conducted as usual.

Increasing requests for prayers, kirtan and special puja for the welfare and long-life of new-borns, and newly weds, the peace of the departed and the recovery and health of the ailing are being received and duly attended to Rudrabhishek was done in the name of an ailing Muslim devotee of Hyderabad (Deccan). A special prayer was arranged at the request of Sri John D'Cruz (Saharanpur) for the relief from suffering of a friend. At the request of Sri N.R. Pitkar of Bombay, Puja was done in the name of late Swami Brahmanandaji of Benares on the anniversary of the latter's Samadhi.

Acknowledgments.

1st January to 15th January, 1946

Donations in cash

		Rs.
A devotee, Amritsar	...	600
Sri S. B. Singh, Madras	...	25
Sri Chandulal H Shah, Bombay	...	30
L. R. Nichani (Bahrein Branch)	...	25
Sohrab B. Iranee, Bangalore	...	100
A devotee from Hyderabad (Sind)	...	30
Seth Sri Chamanlal, Amritsar	...	250
A devotee, Amritsar	...	200
A devotee from Amritsar	...	50
Sri Sushila G. Mangaldas, Bombay	...	31
Jullundur members through Sri B.L. Kalia	...	43
A new inmate of the Ashram	...	400
A Dr. of Amritsar	...	100
Sri Harkaur, Rawalipindi	...	101
Sri Barkatram Chadda, Lahore	...	44
B. B. Desai (Bahrein)—Sympathiser	...	50
B. G. Dungerwala, Broach	...	30
Donations of less than Rs. 25 each	...	375

Donation in kind

Pt. Sri Jyoti Saranji Tehri—Jivanadarsha (Hindi book for review in the columns of this magazine)*; Amritsar Rayon and Silk Mills Ltd—a piece of silk; Sri Chunilal, Indian Woollen and Silk Mills, Amritsar —One cycle rikshaw; and 20 kambals; Sri V. Narayanayyar,—Bombay 500 pappads; —Manoharlal Narang—115 maltas (fruits); Amritsar devotee—60 yards of woollen patti; Sri Thakur Prasad Singh, Gorakhpur Dt.—1 parcel of oranges; Editor, Gita Dharma—Special Issue of Life of Sri Swami Vidyanandji Maharaj; Dharmapuram Adhinam (Tanjore Dt.)—Pamphlets 82, 88. 89 & 90 (in Tamil); Sri Sagarchand Narula, Lahore—1 parcel of maltas.

*The readers will know that these pages are fully packed with matter and there is no provision at this stage for other features. As and when space is available, books will be reviewed in their true light and recommended to the enthusiastic readers.

Other donations in kind not acknowledged in this list have not been received before 15th January and donors are requested to refer to the next and subsequent Issues and in cases of ommission kindly communicate to the Society for acknowledgment in these columns.

Donations of any kind big or small, are useful in in the Society and the generous reader is requested to contribute his mite to this noble cause. Present needs; Library books—Old or New; Typewriters—Standard or portable, English or any other Indian vernacular including Sanskrit; Medicine (Allopathic, and Ayurvedic) for the Sivananda Free dispensary; Other commodities of daily use,

Free Literature :

Sri Satyanandaji Maharaj of Satyanandashram (Nellore Dt.)—Sri Swamji's massage on the occasion of the "Ramana Maharashi's Birthday Celebrations" (100 copies). Sri P. Narasimhayyar, Retd. Post Master, Erode—Gita Lectures, Chaps, IV—VI. (50 copies); Sri Swami Adwavananda of Sivananda Sadhana Nilayam (Trichy Dt.)—Sadhana Nilayam Series—No. 1 (50 copies), No. 4 (100 copies)—Both in Tamil, Ahtoor Branch—Sri Swamiji's message (250 copies—Engish, 170—Tamil).

These free leaflets have been despatched to the various branches and individuals in the month of February according to the number of copies available in each. Extra copies if available will be supplied to the branches and members at As. 6 for every dozen copies. The readers are informed that this amount goes to the Free literature fund for further printing of leaflets and distribution to the public. The expenditure incurred on a single leaflet for satisfactory distribution to members and branches is Rs. 50 for each leaflet.

Spiritual Calendar

Mar. 16 Gyarween (Muhammadan Festival)
17 St. Patrick's Day; Holi.
25 Annunciation Day
29 Ekadasi; A. K. Ganga Puja.
30 Pradosha

Apr. 2 New moon
3 Telugu New Year's Day
10 SRI RAMA NAVAMI
12 Ekadasi
13 Tamil New Years' Day; Pradosha
14 Palm Sunday
15 Chitra Pournima

THE FOURTEENTH DIVINE LIFE SADHANA, EASTER 1946

Programme from 18th to 22nd April.

Thursday, 18th April.

7	to 8	P. M. ...	Opening Worship at Viswanath Mandir.
8	to 9	P. M. ...	Sankirtan and Bhajan.

Friday, 19th April.

4	to 5	A. M. ...	Common Japa, Meditation and Prayer.
5	to 6	A. M. ...	Prabhati Pheri.
9	to 10	A. M. ...	Gita and Sahasranama Swadhyaya.
10	to 11	A. M. ...	Lectures on Gita.
3-30	to 4	P. M. ...	Likhit Japa.
4	to 6-30	P. M. ...	Discourses and Upadesh.
7	P. M.	...	Ganga Arathi.
7-30	to 9	P. M. ...	Sankirtan, Bhajan.

Saturday, 20th April.

4	to 5	A. M. ...	Common Japa, Meditation and Prayer.
5	to 6	A. M. ...	Gita and Sahasranam Swadhyaya.
6	to 7	A. M. ...	Performance of Yoga Asanas.
9	to 11	A. M. ...	Summer Session of the All World-Religions Federation.
3-30	to 4	P. M. ...	Likhit Japa.
4	to 8	P. M. ...	*Tenth Annual meeting* of the Divine Life Society, Discourses. Bhajan and Kirtan.

Sunday, 21st April.

4	to 5	A. M. ...	Common Japa, Meditation and Prayer.
5	to 6	A. M. ...	Adityahridayam, Suryanamasker and Pranayam.
7-30	to 8	A. M. ...	Japa on Ganges Bank with Japamala.
9	to 10	A. M. ...	Vedic Chant and special abhishek at Viswanath Mandir.
10	to 11	A. M. ...	Nishkamya karma yoga by Sadhaks
4	to 7	P. M. ...	Discourses, Upadesh.
7	to 8	P. M. ...	Illumination, Arati and prayers at Viswanath Mandir.
8	to 9	P. M. ...	Spiritual Dialogue.

Monday, 22nd April.

4	to 7	A. M. ...	Akhanda Kirtan.
8	to 11	A. M. ...	Havan for World Peace and Vedapat.
5	to 6	P. M. ...	Boat Kirtan.
	7	P. M. ...	Arati and Worship at Viswanath Mandir.

Note.—1. Timings are subject to slight changes which will be announced through Notice Board.

2. Feeding of poor will be arranged on the last day if enough funds are available for the purpose.
3. Punctuality in all functions is expected of every Sadhak.
4. Special instructions for Sadhaks will be as in previous Sadhana published in December 1945 issue of this magazine.
5. Offices of the D. L. S. will remain closed for Sadhana Week from 17th to 22nd April.
6. Indents for books, donations, subscriptions, etc., will be received in the office between 1 and 2 P. M. during the Sadhana Week.

Voluntary donations for the successful conduct of the Sadhana Week and full patronage for a day or more expenditure and for the Mahatma and poor feeding, may please be addressed to the Secretary D. L. S., P. O. Ananda Kutir, Rikhikesh.

SERVICE OF HUMANITY IS SERVICE OF GOD

Contributions towards a noble cause is the worthiest use of God-given wealth. By helping to run a spiritual organisation you indirectly work for the uplift and enlightenment of the world at large.

Sivanandashram

(The Ashram for Sadhaks, Sannyasins, and selfless workers.)

Numerous selfless workers, Akhanda Kirtanists, Mahatmas and young boys and girls of the Sivananda Primary School are being maintained by the Ashram to cope up with the multifarious activities of the Society in disseminating spiritual knowledge to the public. The maintenance of these useful Sadhaks is met out of the generous donations from kind and noble-hearted public. Every well-to-do patron may with the least strain, maintain in his name one Sadhak in the Ashram.

Kutias for Sadhaks and Trainees

The best site on the banks of Holy Ganges, at the foot of Himalayas. Chosen place for meditation and Sadhana with spiritual amenities.)

More than 50 permanent inmates are given permanent accommodation in the Ashram. With the growing activities of the Society and without detriment to the individual Sadhana, the Society is in immediate need of more kutias to shelter them. Visitors and participants in the Sadhana Weeks, do understand the immediate necessity and a few generous persons have caused some to be built in their names. State, public bodies and kind-hearted individuals who sympathise with the activities of the Society may come forward for this noble cause.

Donors may specify the purpose for which the remittance is sent to enable us to utilise it as per their desire.

Secretary, Divine Life Society, Rikhikesh.

REGD. No. A-94

SRI RAMA NAVAMI

10th April 1946.

The sacred Sri Rama Navami Day will be observed with grand Maha Puja to the Rama Chatushtayam at the " Viswanath Mandir, when special Archanas, floral decoration and Bhog will be offered. A programme of Akhanda Ram Nam Dhwani, Swadhyaya of Sundarkand, Pattabhishek Katha, Rama Mantra Aradhana and Sankirtan will be arranged. On 16th April, *Hanuman Jayanti* will be celebrated in a grand scale.

All Bhaktas may send their offerings for the sacred celebration.

Edited and Printed by Sri Nijabodha, at the Mercantile Press, Lahore, and published by him for the Divine Life Society, Rikhikesh.